

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“Were I asked what best dignifies the present and consecrates the past; what sheds the purest light upon our reason; what gives the firmest strength to our religion; what is best fitted to soften the heart of man and elevate his soul, I would answer, it is Experience.”—LYTTON.

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ANNUAL GREETING FROM THE FIRST PRESIDENCY.

FROM THE “DESERET NEWS,” DECEMBER 21ST, 1912.

WE congratulate the Latter-day Saints throughout the world on the privileges, blessings and progress they have attained, since they last celebrated the anniversary of the Savior's birthday, according to the date accepted in Christendom. Christmas means as much to them as to any body of believers on the earth. Christ is their Redeemer, their Lord and their King. Jesus of Nazareth, the Son of Mary, was and is, in their creed, the veritable Son of God, the light and life of the world, the sinless and immaculate One, the conqueror of Satan and of death, the resurrection, and the atoning substitute for human guilt, by whom mankind are reconciled to Deity and salvation may come to all. The annual commemoration of His birthday has become more general and more significant of His divinity as succeeding years have passed along, since the Star of Bethlehem guided the Magi to His birth-place and the shepherds listened to the angels' song of His nativity. That sweet refrain—“On earth peace, good will to men,” has echoed down through the corridors of the centuries, until at this Christmastide it is a universal anthem.

Since last Christmas the Church of Jesus Christ of Latter-day Saints has increased rapidly in unity, in strength, in numbers, in wide-spread influence, in its houses of worship at home and abroad, in the faith of its members and their understanding of its principles, in the order and power of its Priesthood organizations and

auxiliary associations, in its missionary activities and in attracting public attention. All this has been a source of pleasure and gratification to the saints, and is to them strong evidence of the favor of heaven and of the truth of the prophetic utterances of their leaders.

The past year has been prolific in determined attempts of designing persons to bring trouble and disaster upon our people and block the way to proselytism abroad. The press and the pulpit, in many places, have combined to vilify, misrepresent and falsely accuse our ministers and our cause, in order to arouse the animosity of the uninformed populace and inflame the passions of intolerant mobs, leading to acts of lawless violence, to assaults upon persons and property and efforts to intimidate peaceable people, preventing their attendance at "Mormon" meetings and creating riot and disorder. Some of these endeavors have appeared to succeed for a time, but have eventually resulted in their signal defeat. Patience, perseverance and reliance upon Divine promises have gained peaceful victories, and truth has triumphed over falsehood. The newspaper and magazine attacks upon our leaders and the lectures and discourses of hired libelers have met with a similar fate and have accomplished the very reverse of the purpose intended, while the authors and workers of the evil have soon faded from the public view and sunk toward that oblivion which is their dread and will surely be their doom.

The good of all this, on which we congratulate our friends, and particularly those who have been assailed, is in the arousing of public attention to the cause which its enemies aim to destroy. After the excitement aroused by the outrageous and improbable stories against the elders and saints has subsided, investigation by rational persons ensues, the meetings held by our people are largely attended, conversions follow, or at least conviction that the people and principles so grossly maligned have been unjustly accused, and those who have figured in the falsehood stand condemned before their fellows. And thus the work goes on, in fulfillment of Divine promises and to the accomplishment of the warning of the world and the proclamation of the gospel of the Son of God, whose advent as the Babe of Bethlehem we delight to celebrate. Each Christmas day brings additional assurances that the word of the Lord to us in the beginning will certainly be fulfilled: "No weapon that is formed against you shall prosper, and the tongue that rises in judgment against you shall be condemned."

We congratulate our friends in these mountain vales on the bountiful harvests of this year of grace, which have been so abundant, yielding good returns for the skill and labor expended, on the progress achieved and improvement exhibited in the raising of fine live stock, and in the erection of comfortable homes with modern conveniences and adornments to be seen in the various

settlements of the saints, replacing the primitive dwellings of the early times of struggle and privation. Similarly, and in many places, greater advancement is noticeable in the public buildings for civic, educational and ecclesiastical purposes, adding beauty to the towns and cities where they are conspicuous, as well as benefiting the public in other ways and assisting in the general progress.

Commercial prosperity is also in pleasing evidence, stimulated by an awakened spirit of support to the home manufactures which add so greatly to the material riches of the State, coupled with the vast output of mineral treasures, brought from their mountain deposits and prepared for the factories and the markets in the great home smelting works which have been erected through the enterprise of labor and capital in unison. Utah ranks among the leading metal-producers of the several States, and her wool crop and sugar product contribute no less to her wealth and fame and show wondrous increase at each succeeding Christmas day.

While missions abroad and general education and higher learning at home, both secular and religious, mark the rising eminence of the latter-day work, the deepening faith of the saints is shown in their labors of love for the living and the dead in the sacred Temples of the Lord, where ordinances are daily performed for the salvation of mankind. Also in the numerous unions for time and eternity that are solemnized in holy places, welding together the past, the present and the future, and preparing the way for the glorious advent of the world's Redeemer. The spirit of devotion radiates from those sanctuaries throughout the Stakes and wards of Zion, and is felt in the homes of the faithful, where praise and prayer ascend in the morning and the evening to the throne of the Most High.

The year now passing has brought many thousands of inquiring people to our chief city, who have seen for themselves and heard with surprise the truth concerning the maligned "Mormons" and have gone back to their homes ready to refute the stories in popular circulation that have gained credence with the uninformed. Among those visitors have been many highminded and courageous men and women, who have become our fast friends and defenders, and who aid in bringing about a proper understanding between us and the honorable of the earth, whom we hail as members of the great family of the Eternal Father, no matter what may be their race or creed. We congratulate our brethren and sisters on this encouraging advancement and recognition.

Another cause for congratulation is the lifting of the dense cloud of prejudice against our people from the minds of the leading men of the nation, and their changed estimate of our status and attitude towards the government. The "Mormons" are no longer regarded with the disfavor and suspicion once exhibited, but are

recognized as stable, conservative and patriotic, worthy of the rights and privileges of citizenship. In the Mexican uprising, the "Mormon" refugees have been accorded their full share of the generous appropriations made by Congress for the shelter and sustenance of Americans driven from their possessions, and for their transportation to points where they could be secure and be with relatives and friends and find means of self-support. The wise policy of the Administration in dealing with the questions arising in maintaining proper relations with the Mexican Republic, under the revolutionary outbreak, endangering the lives and prosperity of Americans residing there, is worthy of all praise and is duly appreciated by our friends who have escaped from threatened horrors and dangers. While deprived for a time of their homes and other fruits of their toil, they yet have cause for gratitude to God and their country in their salvation from greater possible evils. The ready responses of their co-religionists to calls for help, and the facility with which the great majority of the colonists have found temporary or permanent abiding places, speak forcibly in commendation of the good counsels and loving care of the leading men during the time of danger, and the splendid system of our Church organization.

The prospects of the latter-day work at the Christmas of 1912 are magnificent. Peace prevails in our mountain homes. Order and unity give strength to all our ecclesiastical organizations. Interest in doctrine, in discipline, in spiritual and secular education, in purity of life and character, in the care and culture of the young, in the study of civil government, in science, in art, in music, in literature and in those recreations that elevate as well as entertain, and the attendance at devotional gatherings, all tend towards the steady building up of the kingdom of the Lord. During the festive season now at hand we think it timely to draw attention to the subject of dancing parties; a diversion permitted to Latter-day Saints, but under certain rules that ought to be strictly observed. The indiscriminate association of saints and strangers in public balls, improperly encouraged often for the raising of funds, is not productive of that good and wholesome spirit that is desirable. In all our settlements such recreations should be in control of appointed committees, and regulations for order and decorum should be strictly maintained. Intoxicants should be barred entirely from dancing halls and their vicinity. Those dances that require or permit the close embrace and suggestive movements, that are beginning to be condemned in all respectable social parties, ought to be utterly prohibited. Immodesty in dress should be frowned down by parents and all decent people. The shameless exhibitions of the human form purposely presented in modern styles of dress, or rather undress, are indications of that sensuous and debasing tendency toward moral laxity and social corruption which have hurried nations into irretrievable ruin.

Let not the brilliant prospects of a glorious millennium be clouded with such shadows as are threatened by customs and costumes and diversions of these licentious days.

The prospects of the work abroad are also of the most encouraging character. All the missions are flourishing. Interest has been aroused by violent opposition, and there are constant calls for additional missionaries. Especially are experienced elders needed in lands where other languages than English are spoken. In Sweden, Denmark and Norway, in Holland, Germany and France, in South Africa among the Boers, in New Zealand, Samoa, Tahiti and other Pacific Islands as well as in Japan, missionaries speaking the language of the natives are wanted, even if, because of having filled missions there before, they cannot reasonably spend a long time in such service again. At this time of rejoicing over the birth of the Savior of mankind, it seems fitting to remind our brethren who have enlisted in His cause that there are millions of earth's inhabitants who need to hear the gospel's joyful sound and have the opportunity given them to accept and obey it.

During the past year a few of our faithful missionaries have laid down their lives while in the service of the Master. Also a number of veterans, both men and women, who have been faithful to the end have passed into the world beyond the veil. They are rejoicing, with the hosts who have preceded them, in the progress of the work of salvation there, and have a livelier hope and a more certain assurance even than we have, of the rapid approach of the time for the second advent of the Lord and the glorious union of saints with Him when He comes "the second time without sin unto salvation." Then we shall rejoin our dear ones who have left us, and none will in anywise lose their full reward.

Now let the saints of God rejoice and be merry. Not in excess, nor in boisterous or disorderly speech or action, but with that temperance and moderation that bring no regrettable results. Remember the poor and unfortunate, and minister to their necessities. Make the children glad with suitable presents. Let gifts be bestowed in prudence without extravagance. Let family feuds be melted in the glow and geniality of Christmas cheer. Let forgiveness extend to all who have done us wrong. Let the mountains shout for joy, and the vales resound with praise, and let every believer in the Christ strive to extend the spirit of kindness and good will, that peace may prevail and strife be banished, and the world be prepared for the universal Christmas in the presence of its glorious King. Love and blessing to the good and true in every land and clime!

JOSEPH F. SMITH,

ANTHON H. LUND,

CHARLES W. PENROSE,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

THE NECESSITY OF FAITH.

It should need no argument to prove that faith is the first step towards progress in any line. Without it nothing will be attempted with any hope of success. It is so with respect to the plan of life and salvation; and the Scriptures teach that faith is the first step on the way of life eternal. To worship God, one must believe that He exists, must trust in His almighty power and authority, and must have confidence in His promises: "For he that cometh to God," says the scripture, "must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) He must also have faith in the Lord's authorized servants or representatives—the men who have the right to officiate in His name in performing the ordinances essential to salvation. He should also have faith or confidence in himself, and feel that he is able to earn the reward of salvation offered to man. In connection with the passage of scripture above quoted it is said that "Without faith it is impossible to please God." The reason it is not possible to please Him without faith is because God desires the salvation of His children. Salvation is His greatest gift to man, and to bring this about is His grandest work; as the scripture says: "Behold this is My work and My glory—to bring to pass the immortality and eternal life of man." (Book of Moses 1:39, Pearl of Great Price.) As faith is the first step on the road to eternal life, it is pleasing to the Lord to have mankind enter upon this road, knowing that if they will continue on it will lead them to the blessed goal of salvation, and that until they do possess faith in Him they can never make any progress towards eternal happiness.

It may not be necessary to define the meaning of faith, for that is so generally understood. The Apostle Paul says, "Faith is the substance [or assurance] of things hoped for, the evidence of things not seen." Faith means belief, trust, confidence, assurance. The chief purpose in speaking upon the principle of faith here is to show why faith is necessary (which has already been done), and to tell how faith may be acquired and cultivated. It is said that faith is a gift of God. This does not mean that if we do not possess it we must wait until it is bestowed, by chance, perhaps, upon us without our seeking. Knowledge, wisdom, artistic talents, are all gifts of God, but they are only received through effort—by work and study. The Scriptures inform us that "faith comes by hearing." This is true. When a man who is seeking a fortune hears where gold or other riches can be found plentifully he hopes the news is true. For the time being he acts on the assumption that it is true; and being deeply interested in it he at once proceeds to investigate and prove it. He inquires about the statement he has heard; he thinks and studies about it constantly until he is satisfied in his mind as to its truth or falsity. The same course should be taken to investigate the glad news of salvation.

When one hears it, if he desires his soul's salvation, he will hope it is true, and, hoping it is true, he will lay aside all prejudice and earnestly inquire after it, seek to understand it thoroughly by study, by prayer and by every means of investigation within his power. By taking this course his hope will be rewarded by an awakening faith; and as he proceeds to investigate that faith will grow and eventually mature into knowledge. The study of the Scriptures provides food upon which man's faith can grow, and by putting the promises of the Lord to the test his faith is exercised. There are many tests by which our faith can be proven. These tests will be apparent as one progresses in the study and practice of the gospel principles, for there are promises of blessings following obedience to each law or rule of the gospel. By exercising faith sufficient to obey these various laws the truth of the promises may be verified. In this way faith is developed, and it grows until it becomes a mighty power. Righteous men of past years, as the Scriptures record, developed such faith that they were enabled to do wonderful deeds, such as healing the sick, casting out devils, raising the dead to life. By faith they have been enabled to converse with heavenly beings, and to receive revelations from the Lord. These statements are not fables, but historical facts. They are the natural results of cultivated faith. What has been done by the power of faith anciently has also been accomplished in this age, and can be done again by the same agency, for the fruits of faith are the results of a natural and eternal law.

In seeking to gain faith in the Lord and in His gospel plan it is not wise or proper to listen to those who are opposed to the gospel. No matter how desirous one may be to hear both sides of the question, he cannot expect to give the truth a fair investigation by such a method. He should first obtain a full understanding of what the gospel is; and to do this he must not only learn its teachings but practice its principles in his daily life. Listening to the opposition will influence his mind in such a way that his faith will waver and cannot be concentrated; and it is only by concentration that faith can be effective. What is said in opposition to the gospel is based upon false grounds. Those who oppose it are misinformed or ill-informed as to its teachings, and they never can be fair in their opposition because of their ignorance of the principles they are attacking. No person would ever think of studying the principles of any science by listening to those who do not believe in that science, or who in ignorance oppose it. The only way to master the science would be by accepting and practicing the teachings of the preceptor and leaving all objectors alone.

When a person has thoroughly assimilated the truths of the gospel and become converted to them there need be little fear of reading or listening to arguments in opposition to them, for he is then prepared to refute the false charges made against them.—EDWIN F. PARRY, in *Young Woman's Journal*.

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THURSDAY, JANUARY 9, 1913.

EDITORIAL.

GOD AND RELIGION.

IF God is just, and yet controls the destinies of men,
And still knows all the efforts we may make
To keep the laws of health, and trust, and truth;
And if He made the laws which govern life,
And organized intelligence according to His will:
And if He knows how hard we try to bring our minds
To true ideals, that we may please Him, and that we
May reconcile the truths of science He hath given
With that which men have called divine religion,
Worship of the Only God, who is to blame
If, counting all our efforts at their worth,
Man fails to come to line with any creed?
Shall man be cursed forever by a ban of woe
Because he cannot see, as others do, a way
Which, different in every scheme, points out to all
A way to life eternal? Has God designed these different paths?
And, if He has, is that drear road which leads us far
In oft diverging tract, and by the points from which
The greatest knowledge comes, and so, by dint of much experience gained,
Knowledge extends, intelligence expands, and thus
His glory comes to man. And, should man die before his course
Is run; stranded on some rock he could not climb;
Is he to suffer torments of the damned because his time was short?
And, if his broader view can see beyond what man calls faith
In what he proved he cannot know, who gave the vision which controlled
the view,
If by faith alone the much desired goal may be attained?
And why is heaven denied to those who strive,
Developing intelligence which God Himself hath given?

An esteemed correspondent sends us the above lines and expresses a desire for some light on the questions therein asked. We have every reason to believe that the request is made in all sincerity, but must say that the author is laboring under some serious misapprehensions as to the relation between science, properly so-called, and true religion. Such views are generally characteristic of those who have cultivated the intellect to the neglect of their spiritual nature—who are more interested in inquiring into the causes and relations of things than of ascertaining the

duties that arise therefrom and endeavoring to discharge them to the best of their ability. The attempt to solve the problem of life by strictly scientific investigation has always proved an absolute failure. The highest light can never come to man through mere intellectual cultivation or expansion; it is to be received through obedience to the revealed will and counsels of the Lord. It was the recognition of this great truth that caused the religion of ancient Israel to differ so materially from that of all the surrounding nations. The spirit and genius of their religion, however imperfectly it was sometimes made manifest, led to a recognition of the Divine law and the duty of yielding obedience thereto. If any proof be needed as to the superior clearness and power of their conceptions and experience, as compared with those of other peoples, we have only to consider which of them, through their sacred literature, has exerted the greatest and most beneficent influence upon the civilization of the world.

The writer of the above lines is apparently of the opinion that scientific truth and all human experience are alike opposed to what is called religion. He refers to the unavailing efforts of men to

* * * * * reconcile the truths of science He (God) hath given
With that which men have called divine religion."

Surely this is an inverted order of things. To say that God hath given "the truths of science," and that what is called "divine religion" has come from man is contrary to the nature of things. It is a veritable denial of the entire system of revealed truth and challenges the fact of a Divine revelation to the world. If God has never given any revelation of religious truth, then most assuredly He has given none concerning science. Men have observed facts, classified them, and learned many of the principles and laws by which they are governed. In course of time, having proven that certain general principles account for all the phenomena in question, this body of systematized knowledge is commonly designated science. But it was built up gradually and in a perfectly natural way. We cannot therefore see how it can be asserted with any show of reason that God "hath given the truths of science" in any particular sense. It will be noticed that "divine religion" is contrasted with science in an unfavorable way. If God has never revealed Himself to man, then there can obviously be no such thing as divine religion. This brings us to the supreme issue. Either God has revealed Himself to men on earth or He has not. The law of excluded middle will admit of no compromise. It is inconsistent to think that a God worthy of the name would give to man a knowledge of the laws governing the elements of the material world and fail to give him, as a moral and responsible being to whom He has given great capacity and aspirations, any light or guidance upon the supreme questions as to the purpose of his life and his ultimate destiny. The throne of the universe is occupied by a

God of infinite wisdom, love and power. He has created worlds and men for a wise and holy purpose, and from the very beginning of human history He has given intimations of that purpose. His purposes have had a natural and orderly unfoldment as the centuries of earthly time have rolled by. Through inspired prophets, in different ages, He has revealed a knowledge of His ultimate aims and the means by which they would be realized. By these authorized servants, the Lord has given laws and counsels and called upon men to receive and obey them. In his pride and wilfulness, man has often ignored the Divine messages, but they have been placed on record and preserved, and these records remain, after all the centuries of darkness and apostasy, as witnesses to God's purposes in the world and in the lives of his earthly children.

Because men have preferred to follow their own counsels, or those of their fellow-men, and thus turned away from God and righteousness, it is manifestly unfair to deny the revelations of the Eternal God, which honest investigation will always show to bear the clear impress of Divinity. It is true that there are false interpretations of the Divine counsels and unauthorized teachers of revealed religion. So far as the words quoted refer to these, we cannot complain of any injustice. We do object, however, to having the revelations of eternal truth that God has given at various times slightly referred to as "that which men have called divine religion." God revealed Himself to men in former ages of the world, and He has spoken from the heavens again in these days, revealing laws and counsels, through obedience to which temporal and eternal salvation may be secured by all people. Hundreds of thousands of Latter-day Saints have received and obeyed the Divine laws, and as a result have obtained a sure and infallible witness of their truth and divinity.

One of the most important questions contained in the verses we are discussing is thus stated :

"Shall man be cursed forever by a ban of woe
Because he cannot see, as others do, a way
Which, different in every scheme, points out to all
A way to life eternal? Has God designed these different paths?"

This can, of course, only have reference to man-made systems of religion. Certainly God has not designed these different paths. There is but one true path that leads to life eternal; it was clearly marked out by Christ and taught by Him and His apostles to the world. The human mind could never have conceived it, and, having been given by God, it cannot be changed or amended by man. As God is unchangeable, and His plan of life and salvation was determined upon before the foundations of the earth were laid, it will never be changed by Him, and no lesser authority can abrogate the Divine law. It is true that with the loss of

Divine authority from the earth, and the consequent withdrawal of spiritual gifts and guidance, a correct knowledge of the true way of life was lost to men. Unauthorized men, claiming to be ministers of the gospel, have changed the laws and ordinances of the same and designed the "different paths" in question. Most assuredly God will not condemn those who do not walk in the paths which He has not Himself ordained. The world, however, has never been left without some knowledge of the true way of life. It was made known to our Father Adam, after his transgression, and was in some measure revealed to the prophets through succeeding ages, until the coming of the Son of God in the flesh. Then it was fully and authoritatively taught to the world. The evil power was permitted "to make war with the saints, and to overcome them," as foretold by John the Revelator, and thus God's faithful witnesses were driven from the earth. But they left on record those clear and convincing statements of truth contained in the New Testament, which, when once the truth was restored to the earth, were seen to bear faithful witness to the true way of life and salvation. The authorized servants of God have been preaching the restored gospel in the different nations of the earth for three-quarters of a century. It is of Divine origin and therefore infinitely superior to those systems of religion that have been designed by men. It is the true way of life and will lead to salvation and exaltation in the kingdom of God. In answer to the question above stated, it must therefore be said that, while man will not be condemned for disregarding the unauthorized counsels of his fellowmen, and walking in their different paths, yet if he fails to receive and obey the true gospel, as taught by the authorized servants of the Lord in these days, he will surely incur the displeasure of God, as did those who disregarded His counsels in former ages.

H. I.

(To be continued.)

TOBACCO AND TEA.

A WRITER in the London *Pall Mall Gazette* comments on the failure of the British to measure up to the highest standards of physical excellency, as shown at the Olympic games, and traces it to tobacco and tea.

The writer referred to pictures the young Briton of to-day as a loungeur and a loafer. He neither works nor plays hard. His sisters are doing the work. "Get down," he says, "to the river on any of these fine afternoons, and you will see many punts propelled by lithe and bare-armed maidens, plying the pole with energy; while in the bottom of the boat, on a pile of cushions, lies the young man, with his blazer and his necktie and his striped

socks, slack sinewed and inert, smoking his eternal cigarette, and just sufficiently alive to explain that he is beginning to want his tea." Young England, he adds, is debilitated by tobacco and the teapot.

There is, we fear, a great deal of truth in this. And the trouble is not confined to England. The consumption of tobacco in its various forms is increasing in the United States, too, at an alarming rate, and it will increase as long as there is money in it. And it is truly remarkable that there is more money in the trades and industries that exist for the destruction of the race than those which aim at preservation and improvement.

Someone has said, "As a man thinks, so is he." It is also true that as he is, so he thinks. The young man who draws his inspiration from poison will have poisoned thoughts. He cannot keep his mind pure while he is defiling his body. "He who drinks beer thinks beer," is a saying credited to Dr. Johnson. This is only a briefer way of stating the fact that a man who has become the slave of any habit is no longer fit for the part of the world's work which may have fallen to his share. His mind is elsewhere. We quote the following from the article in the London paper, and commend it to the serious attention of the young men who have an ambition to succeed in the world:

"The cigarette is praised for its 'soothing' effect. Why on earth should a young man want soothing? What really happens is that the tobacco, by inhibiting the action of the vagus muscle, sets the heart beating faster than usual and so acts as a slight stimulant. The stimulus is followed by a reaction, the heart slows down and the smoker is 'soothed'—that is to say, he feels languid and slightly tired, and may remain so till he takes another dose. While the effect continues the patient is lazy, disinclined for bodily or mental exertion, disposed to rest and meditate or moon. And when the process is repeated twenty or thirty times a day you get a person who is more or less tired, more or less drugged and dazed, all the time. How can a man in this condition put forth the energy required on the running ground or in the racing eight? How can he apply himself to the struggle of modern commerce? How can he turn with stern ardor to any intellectual pursuit or sit down to his books, like Browning's grammarian, 'fierce as a dragon?'"

We have heard, these days, some excellent sermons on the deteriorating effects of war upon nations. Dr. Jordan has presented that subject before us in its various aspects, in a manner to bring conviction. Now we need some earnest scientist, a master in the art of instruction, to tell the young men and women of the unavoidable results upon body and mind of the habitual use of narcotics. We need somebody to point out that when the demons of war slay their thousands, the fiends let loose when the corks fly and the poisoned smoke ascends in whirling clouds are responsible for the death of tens of thousands.—*Deseret News*.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Bradford (Leeds conference), Saturday, December 21st, 1912, when ten members were added to the Church of Christ. This makes fifty baptisms for the Leeds conference in 1912.

On Sunday morning, December 22nd, 1912, at the George Street Baths, Hull (Hull conference), three persons were added to the Church of Christ by baptism. President John F. Oleson performed the ordinance.

Bazaar and Sale of Work.—On Wednesday, November 27th, 1912, a bazaar and sale of work was held by the Hull branch (Hull conference) at Forester's Hall, Charlotte Street. The members and friends contributed generously to the various departments. Sisters Bushell and Coates had charge of the fancy stall; Sister Harper, the refreshments; Sisters Barnett and Dixon, the brant tubs; Brother S. T. Sharp, the competitions in hat trimming (for men) and box-making and sawing (for ladies), all of whom are deserving of much credit for the interest shown and the success attained. All had an enjoyable time. The amount realized was £10 15s. 1d., which will go to help the poor of the branch.

Sunday School Treat and New Year's Gathering.—At "Deseret," High Road, South Tottenham, London, on New Year's Day, at two o'clock, the scholars of the North London Sunday School assembled to partake of the annual treat provided by the officers and friends. After an interesting program, refreshments were served, and each scholar was presented with a New Year's gift. In the evening a reunion of members and friends of the North London branch was held. After the opening exercises and words of welcome from Branch President Thomas E. Briggs, a splendid program of music, songs and recitations was rendered by members of the branch. A delightful assortment of refreshments was served by the Relief Society. The remainder of the evening was devoted to social chat and a series of games, in which all joined. All present seemed to be reunited in their efforts to push forward the work of the Lord during the coming year.

Branch Conference.—A branch conference was held at 14 Picardy Place, Edinburgh (Scottish conference), December 22nd, 1912. There were present: President Peter S. Condie and six traveling elders. The afternoon session commenced at 2 o'clock. Elder Paul S. Richards welcomed all present and hoped they would have a good time. The general and local authorities of the Church were presented and unanimously sustained. Elder Lewis Jones dwelt upon the plan of salvation, showing that faith, repentance, baptism by immersion for the remission of sins, and the laying on of

hands for the reception of the Holy Ghost were necessary parts of the plan. Elder Adam M. Hunter spoke on the fall of Adam, and said we have all been given our free agency to serve the Lord or not. The evening meeting commenced at 6:30. After the opening exercises, Elder H. Eugene explained how all might ascertain for themselves the truth as to the divinity of Joseph Smith's calling. President Condie spoke upon the history of the gospel, showing how God had again put forth His hand to gather scattered Israel. He said the missionaries had a similar mission to that of John the Baptist in warning the people to repent.

Successful Socials.—The Northampton branch Sunday school (Birmingham conference) gave a very successful "tea" and social on Thursday evening, December 26th, 1912, in the Latter-day Saints' hall. Two long tables held an elaborate spread, and old and young enjoyed the refreshments. The children received presents, which had been selected by Superintendent L. H. Haderlie and Assistant-superintendent D. D. Dickens. An extemporaneous program was rendered, which included games. All present enjoyed the evening's entertainment.

A farewell social was held Saturday evening, December 21st, 1912, in Simpson's Yard, Stockwellgate, Mansfield branch (Nottingham conference), in honor of Elder John J. Whetton, who is about to return to his home in Zion. An excellent program was rendered, after which Elder Whetton was presented with a beautiful carving set as a token of love and esteem for his work in the branch.

On Thursday, December 26th, 1912, the Sunday School children of the Liverpool and Birkenhead branches were entertained at Durham House, 295 Edge Lane, Liverpool. The hall was tastefully decorated for the occasion. An interesting program was rendered by the little ones, after which a Christmas tree was stripped of its contents, which were distributed among the children. Sister Flora Cummings had charge of the arrangements, which were entirely satisfactory. Games were played and all present had an enjoyable time.

A very successful Christmas "tea" and social was held at the Latter-day Saints' meeting room, Russell Street Buildings, Darlington (Newcastle conference), on Thursday evening, December 26th, 1912. There was a good attendance of saints and friends. An interesting program was rendered and all present expressed themselves as having a good time.

A successful social was held on Friday evening, December 27th, 1912, when the saints and friends of the Hull branch (Hull conference), met in Forester's Hall, Charlotte Street, to participate in our annual Christmas social. After listening to a well-rendered program, refreshments, games, etc., were indulged in. The room was tastefully decorated for the occasion. At parting all joined in kindest wishes for a happy and prosperous New Year.

A very successful farewell social was held on Wednesday, January 1st, 1913, at Durham House, 295 Edge Lane, Liverpool, in honor of President Joel Richards, who is returning to his home in Zion. All the traveling elders of the Liverpool conference were in attendance, together with many of the saints and friends of the Liverpool, Birkenhead and other branches of the conference. An excellent program was rendered, including a humorous sketch by members of the Birkenhead branch, which was enjoyed by all. President Rudger Clawson spoke very highly of President Richards and his labors as a missionary and president of conference, as well as of the other elders who are leaving with him. In behalf of the traveling elders of the conference, he presented President Richards with a beautiful dressing gown as a token of love and esteem. President Richards replied in suitable terms, and expressed his high regard for the elders and saints of the conference. Elders Nathaniel Ludlow, Marriner Roskelley and William H. Wheelwright, who are leaving with President Richards, also spoke a few parting words, and testified to the truth of the gospel. Refreshments were served in good style by the sisters of the Relief Society. The evening was an enjoyable one, and all joined in wishing the departing brethren God-speed on their journey home.

A Sunday School party was given by the Birmingham branch Sunday School in the Latter-day Saints' Chapel, Sycamore Cottage, Handsworth (Birmingham conference), on Saturday, January 4th, 1913. In the afternoon "tea" was served to the children. A delightful concert, by the members of the Sunday School, was given in the evening. Prizes were awarded to the children for good conduct, regular attendance, or efficiency during the past year. Over one hundred people were present and all expressed themselves as having enjoyed the evening.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXVI.—THE APOSTASY.

Text: (See subdivisions below and also "New Witness for God," Roberts, chapter 7.)

I. RISE OF FALSE TEACHERS.

Matthew 7: 15; Acts 20: 29, 30; I. Timothy 4: 1-3.

II. THE GREAT AND ABOMINABLE CHURCH.

Daniel 7: 25; Rev. 17: 1-6; I. Nephi 13: 4-9; 14: 9-12; 22: 13, 14; Doc. and Cov. 29: 21; 86: 3; 88: 94.

III. THE LAST DAYS.

II. Timothy 3: 1-7; Matthew 24: 4-12; II. Nephi 27: 1; Doc. and Cov. 38: 11.

IV. THE EVERLASTING COVENANT BROKEN.

Isaiah 24: 2; Doc. and Cov. 1: 15.

V. A FALLING AWAY BEFORE THE GATHERING DISPENSATION.

II. Thessalonians 2: 1-13.

VI. THE GOSPEL TO BE RESTORED.

Rev. 20: 6-7.

THE GREAT TEACHER.

Men worldly-wise confuse the questioning mind
 With thoughts discordant, vague, imagining;
 The earnest seeker oft they lead astray
 Into fond bye-paths far from truth's clear spring,
 Mere labyrinthal gropings of the blind,
 Where fancies, moods and theories hold their sway.
 Turn not in faith to such for thy salvation,
 They cannot slake the thirstings of thy soul;
 Look thou to Him who wisely, deeply loving,
 Conceived the plan, directed the creation,
 And sent us down, our strength and weakness proving.
 Thus shalt thou gain sweet peace whate'er befall,
 And steady, certain guidance to the goal.

Lancaster.

—HERMON J. WELLS.

DIED.

GRAYSHON.—At Pudsey (Leeds conference), December 18th, 1912, Mary B. Grayshon, aged 55 years. Deceased has been a faithful Latter-day Saint for over twenty years, and was president of the Pudsey Branch Relief Society at the time of her death.

HARYETT.—At Hull (Hull conference), December 7th, 1912, Edwin Herbert, the beloved son of Brother and Sister Herbert Haryett, aged five weeks; blessed November 24th, 1912, by President Bernard Parry.

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